the universalist leader

THE FREE JOURNAL OF THE UNIVERSALIST CHURCH OF AMERICA

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the universalist **leader**

THE FREE JOURNAL OF THE UNIVERSALIST CHURCH OF AMERICA

Continuing:
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THE UNIVERSALIST *and its predecessors (1827 to 1897)*
THE GOSPEL BANNER *(1835 to 1897)*
THE UNIVERSALIST LEADER *(1897 to 1926)*
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Letters to the Editor

I wish to express my appreciation for publishing the account of our adult study of the life of Jesus at the Danbury church several years ago. I understand four or five readers have expressed to you dismay and displeasure at seeing Mr. Farris' "portraits". I quite understand this. Seeing them before reading the account of their origin puts them out of context. In fairness to the artist, we must keep in mind that he did not create them for publication in *The Leader* or for other general viewing but only to express, for the class of which he was a part, his impression of the account of Jesus in each of the gospels, *based upon a rereading of each of them.* None of them is his own portrait of Jesus.

The purpose of the article is to point out that the Bible is being studied by adults in our churches, that we are interested in Jesus and willing to take the time to read the four gospels and discuss them. *It is hoped that others will be stimulated to similar reading and study,* not that they will be impressed by Mr. Farris' pictures.

As for the pictures, the artist would not claim that this is what Jesus looked like. It is his impression of the word portraits painted by the gospel writers. Important to each of these pictures is the relation of Jesus to other persons in the pictures. Mark emphasizes the healing ministry, Matthew the preaching ministry, Luke the teacher and storyteller. The fourth gospel presents Jesus in a more remote way. Each emphasis is well interpreted by Mr. Farris. Facial features are not important. The mind and heart of Jesus, his compassion, his teachings are more important than his countenance. I judge this is what Mr. Farris' sought to reveal, however imperfectly. It is interesting that Mr. Farris is a Lebanese and of the same people as Jesus. Perhaps he is not unfamiliar with Palestinian faces.

When we completed our study Mr. Farris told me that some day he hoped to have time to do a finished work in oil of his own impression of Jesus. I hope he does. I think it may be a truly great painting. In the meantime I am grateful for these quick sketches based upon a reading of the gospels which I accept as a pretty good source of inspiration for the subject.

FREDERICK LIBBY HARRISON

Boston, Massachusetts

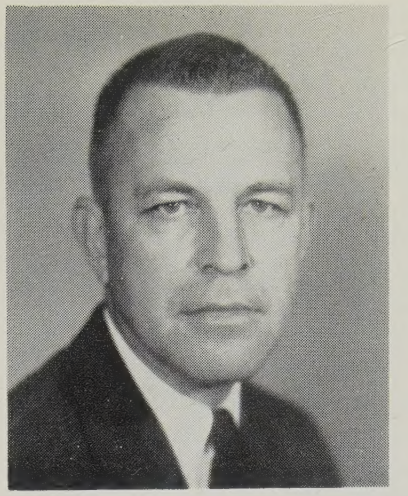
Enclosed you will find check for $3.50 for which please send me the *Universalist Leader.* If possible, I would be glad to receive the October *Leader,* I am very much interested in the article by Frederick Libby Harrison entitled *Portraits of Jesus,* part of which was in the *Voice of Fellowship,* Oaklandon, Indiana. I am old lady over 84 years old, and joined the Universalist Church 1893. My parents were Universalists.

MRS. W. W. FARL

Charlestown, Indiana

A Man Called Joshua

GILBERT A. PHILLIPS



The Rev. Gilbert A. Phillips is minister of the Universalist Church of the Restoration, Philadelphia, Pennsylvania.

RECENTLY, my younger daughter, Sally, casually asked me a very serious question. "Daddy," she said, "what's so great about Jesus?" That question, so naïvely contrived, was, of course, the most difficult and sophisticated question that could be asked of any minister or theologian or religious scholar in the Western World. It was the question asked almost two thousand years ago by the neighbors of the man from Nazareth, those neighbors who ignored him so that it was said of him that he was a prophet without honor in his own country. It was the question asked by his disciples, by Peter, yes, and by Judas Iscariot, who betrayed him. It was the question asked by his biographers, Mark, Matthew, and Luke, who lived a generation or more after his death. It was the question that pressed in Paul's mind on the road to Damascus, after he had set out to persecute the followers of a crucified criminal. It was the question that was most frequently asked by the early church fathers; Tertullian, Clement, Origen. It was the vital question asked at the Council of Nicea in the fourth century. And it is the question that has intrigued theologians and scholars through the ages to the present time—the question that Nietzsche and Renan asked in Europe a century ago and that is being asked today by Albert Schweitzer and such prolific writers as Bultmann and Tillich. What's so great about Jesus? That is a piercing question, for what it pointedly asks is what was the nature of Jesus. And curiously, it was a question that Jesus himself asked, for he questioned his disciples on that matter, "Who do men say that I am?"

Now I suppose that my proper answer to Sally should have been a lengthy discourse on church history and Christian dogmatics. I should have said to her, for instance, that Jesus' disciples thought of him as a Messiah. They believed that the end of the world would come within their generation and that Jesus was the savior that was promised in Jewish tradition. I should have told her that Mark, the writer of the earliest gospel, thought of Jesus primarily as a miracle worker, a man who could walk on water and feed a multitude with a few loaves and fish and raise people from the dead. I might have said that the Roman authority, who turned Jesus over for crucifixion, thought that he was a political fanatic—a self-styled king of the Jews. I should have said that three centuries after the crucifixion, a majority of church fathers who had debated about the nature of Jesus finally voted that he was God, God made flesh. And then I might have told her what non-Christians thought about Jesus—how Mohammed considered him one of the prophets, how the Jews ignored him as an unorthodox teacher—a heretical rabbi—and how some German scholars a century ago decided that Jesus was a fictional figure, a mythological character who had never lived at all. But I did not answer in that way. Rather, I said to Sally, using her own expression, "What's so great about Jesus is that so many men have thought of him as great."

Now, of course, for Sally that was not a very satisfactory answer, and so she asked another question. "Do *you* think he was great, Daddy?" "Yes," I said and there the matter came happily to an end except that an unasked question has bothered me ever since—*Why?*

I think my answer to Sally's first question was completely honest and factual. There is no question in my mind that the significance of Jesus is really based on men's belief that he was significant. The fact that his disciples thought of him as one of the prophets, that a throng in Jerusalem hailed him as the Messiah, that his biographers considered him supernatural and wove into their gospels miraculous incidents—the fact that Paul, who never knew Jesus, suddenly was converted to the idea that the Galilean was the Christ—the fact that the church fathers centuries later thought of him as God incarnate—all these reactions contribute to the significance of Jesus. No other figure has

had a greater impact upon the Western world, and the greatness of Jesus lies in that fact—in the effect that his presence and the traditions and legends that grew up around him have had upon others—on men who never saw him, on men who knew of him only after centuries had passed. His great significance lay in the fact that men believed something about him—had faith that he was a prophet or a Messiah or a son of God made flesh.

Now I know that my answer to Sally's second question was also completely honest. "Daddy," she had asked, "do you think he was great?" And I answered that with complete conviction, "Yes." For to me the figure of Jesus of Nazareth is great, even though I know of Jesus only through inaccurate accounts. I know about him only through the gospels that were written many years after his death, written by men who did not know him when he lived. I know him only through the thoughts of other men. I have tried to find the figure of Jesus in the writings of scholars—in Ernest Renans *Life of Jesus,* in James Freeman Clark's *The Life and Times of Jesus,* in Middleton Murray's *Jesus, Man of Genius,* in Schweitzer's *The Quest of the Historical Jesus,* in Charles Park's *The Way of Jesus*—in literally hundreds of books that I have read about the man from Galilee, written by men who did not know the man from Galilee. I have read them carefully, the books that have deified him as well as the books that have atempted to debunk and debase, and from these accounts which are without original sources, for no original sources exist, I have come to the conclusion that Jesus was great and is great. For me he is the greatest man who ever walked among men. That is a personal belief, and although it is a belief that I apparently share with many in our Western World, I know it is also a unique belief. For if Sally had asked me why I have that belief, I would have answered in an uncommon fashion. I would have said that I consider Jesus the greatest man who ever lived because I think he was the most human man who ever lived. I do not think of him as a teacher or a prophet or a messiah or a miracle worker or a God made flesh. Rather, he touches me because of his humanity—and that is my uncommon belief.

I have my own picture of Jesus, a fictional picture I must admit. It is based on descriptions and narratives in the Gospels, and, of course, I have taken those things that I want for my picture and have ignored those things that I do not want. Here is my picture, created out of stories and anecdotes that have touched me.

I think of Jesus as a young man in his thirties, going to see his cousin John and being baptized by John. The supernatural part of that narrative, that the holy spirit descended like as a dove and a voice on high proclaimed, "This is my beloved son," does not move me. What touches me is that Jesus began his ministry with a sense of inadequacy. He went to the Jordan to be cleansed of his sins, for he knew his imperfection.

The next thing that strikes a vibrant chord in me is the story of his calling his intimates. He chose as those who would be close to him and work with him humble men, fisherfolk, laborers. Then I am touched by his love of people and their love for him. Around him thronged sick people, hopeless people, common people. He loved little children, and they were happy in his presence. He gave his friendship to those whom society condemned—harlots and scoundrels—for his concern was for lost sheep, not the flock that was safely in the fold. He had deep compassion for widows, for men possessed with demons, for those who were despised. Carl Sandburg, who has used ordinary American speech to make fine poetry, described Jesus this way. "He never came near clean people or dirty people but thy felt cleaner because he came along. This Jesus was good to look at, smelled good, listened good. He threw out something fresh and beautiful from the skin of his body and the touch of his hands wherever he passed along."

Well, you see my concept is that of a man who loved people and who was loved by people. He saw the kingdom of God in men. "Heaven is within you—is among you, he proclaimed to the people he loved.

There is another important point in my conception—that is that Jesus was a man of deep commitment—a man who could face death because of his convictions. What he taught was not unusual. The Golden Rule was the basic ethical code in many religions before the time of Jesus. The Beatitudes in the Sermon on the Mount could have been plagiarized from certain Greek philosophers, from Persian religion, or Hinduism. What is significant is that Jesus practiced what he preached. His life made explicit what he taught, and even on the cross, he could cry out in his agony, "Father forgive them."

Thus you can see that it is the humanity of Jesus that has struck me. It was his love for people and his living of his ideals that touches me. His greatness was not in his teaching about love of God and love of man, for any man—even I—can proclaim that, but in making that explicit in the quality of his life. It is that that I find in all the accounts about him.

There is a verse in the New Testament that suggests what I have said. It is in the nineteenth Chapter of John. "Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man."

Behold the man, a man called Joshua—a man of wisdom and courage, a man from Galilee. All of the myths and legends about him do not matter much. Yes, we call him Jesus, a Greek name he would not have understood, and we speak of his mother as Mary, rather than by her Hebrew name, Miriam, and some call her the bride of God or the mother of God. But despite the myths and legends, the accretion of centuries, we still face the man. We still are challenged—Ecce Homo—Behold the man. And when we behold the man, a man called Joshua, we know those things that truly matter—people matter and our ideals matter and the quality of our lives matter.

I am a most inadequate person. There are times when I dislike my neighbors, when little children irritate me,

Continued on page 287.

The Continuing Reformation

MAX A. KAPP

Dr. Max A. Kapp is the dean of the Theological School, St. Lawrence University. He delivered this address at the Fall Rally of the Massachusetts Universalist Convention, Lynn, Massachusetts.

Rebelling German peasants, 1525.

WHEN the young Augustinian monk, Martin Luther, nailed his Ninety-Five Theses to the door of the Wittenberg Church in 1517, he unwittingly touched off an explosion which cracked the whole structure of the medieval world. The downright challenge to the corruptions of the Roman Catholic Church shook the whole system. The Reformation assumed a dramatic, revolutionary form and the Protestant movement was born. Powerful forces in the social, economic and political life of Europe were vehemently released because all these matters were inextricably bound up with religious concerns which were now running in torrential tide. The modern world was not created by the Reformation, but the Reformation was the first act in mighty drama which is still playing on the stage of history today. Indeed, it has been said that all of the searching, ultimate questions which modern man is asking of himself today were desperately raised by the men of the Reformation. The threats, convulsions and radical uncertainties of those days drove men to confront themselves with their predicament and to try to find a way out.

We must hasten to point out that the Reformation does not pivot solely about Luther and his own times. For more than a hundred years before Luther's day, there was unrest, revolt and rebellion. The old system was anachronistic and it was disintegrating little by little before Luther's day. Those in places of power and privilege in church and state, blind to the true meaning of unrest and revolt, ruthlessly employed the weapons of unyielding repression to preserve the crumbling old order. When the violent storm finally broke and raged far beyond the implications of Luther's Ninety-Five Theses, he exclaimed that "if he had known (what would happen), ten wild horses would not have drawn him into it." The Protestant era was not planned, and its course was not predictable.

If The Protestant Reformation reached backwards into the fourteenth and fifteenth centuries for its sources, so did it reach forward in its major influences for one hundred and fifty years, from 1500 to 1650. It cannot be our purpose to survey even briefly this period which was bloody, divisive and tragic even while it was excitingly creative. The lethal struggle between Catholicism and Protestantism gave shape to states, philosophies, literatures, churches and theologies. They were products of agony and travail in one sense, but they were also structures designed to hold the substance and the spirit of the new age that was coming into being for better or for worse.

Historians point out that the Protestant Reformation has many parallels for there were earlier attempts to cleanse the Catholic Church (Wycliffe, Huss and Wessel) (Brotherhoods and sects) "in its head and in its members." They failed. But in other religions, such as Buddhism, Islam and Sikhism, significant endeavors to cut through massive entanglements of ritual, theology and non-essential practices can be discerned. If religion becomes overorganized and externalized, if it becomes a monopoly of a privileged aristocracy, if it fails to communicate basic values to the spiritual needs of people, it either dies or undergoes a regenerating revolt. Genuine reforms come only from within. They cannot be coerced by outside forces.

The Protestant Reformation itself was fragmentary and incomplete in many respects and had to be supplemented by a series of reformatory movements of considerable importance. Protestantism became paralyzed with its own dogmas, and Pietism, a religion of heart and feeling came on the scene to win the masses of the people. Protestantism was anti-rational and authoritarian in many respects. It took the Enlightenment Period to clear the way for reason in religion and open the door for the scientific impulses which were pressing for release. Protestantism exalted the authority of the Bible and then had to reckon with the searching excursions of historical criticism. Protestantism

did not know or recognize the principle of religious freedom or the separation of church and state. It was the smaller sects like the Socinians, the Anabaptists and others who fought and won the fight on these grounds. There had to be a continuing reformation even to fulfill in part the implications of the original Reformation.

In the concept of the continuing reformation, we see some of the dimension and the function of liberal religion, it seems to me. Historically, we have both inherited from the benefits of the Protestant movement and we have also struggled resolutely against some of its worst limitations. We have accepted gratefully some of its achievements and then demanded something more. Universalism's contest with the teaching of limited salvation for the elect found enduring expression in the concept of universal salvation. If the Reformation said "total depravity," liberalism said "the dignity of man." If the old purpose was to "reform" the church and return it to the model of the first Christian centuries, liberalism has said: "It is the transformation of life rather than the reformation of institutions which chiefly concerns us."

We seek to gain strength from our purposeful community. We hope to clarify and deepen the faith we share. We desire to renew our sense of direction. One way in which we do these things is by grasping again our historical perspective. Another way is by holding before us the unfinished tasks that are indicated both by our history and by the immediate demands of our time.

There are four or five elements in the Reformation legacy which are of continuing significance. Indeed, they are indispensable to a vital liberalism.

First, there is the basic Reformation principle . . . the right and the duty to protest against the misuse of power and against the distortions of justice. All totalitarianism of the past and of the present deny or smother the right to protest, and all comfortable middle class societies are uneasy at the protests which rise from the underprivileged and the deprived.

Martin Luther, a peasant himself, at first seemed to be the champion of the peasants who demanded the improvement of their wretched lot under the feudal system. But when they could endure their hopeless conditions no longer and broke out into open revolt, he sided with the nobles and angrily counseled the annihilation of the peasants by the sword. The theological protest, the ecclesiastical protest was endorsed, but the protest for social justice was denied with grave consequences for the long future.

But the principles survived. We can see that the protest against slavery, against royal tyranny, against racial and religious prejudice has, over the years, resulted in notable gains for the human spirit. But the battle is not over, and we must never relax our vigilance or lose our right to protest. Let us be mindful, to protest is not merely to denounce; it is also to give affirmative witness to what we do stand for.

The Reformation Era and its aftermath gave birth to the Freedom principle. It is closely allied with the right to protest, but it also has its own dimensions. Luther and Calvin were not deliberate advocates of freedom by any manner or means. Nevertheless, when Luther stood before Charles V and declared: "Here I stand. I can do no other. So help me God," he stood as an individual, asserting his freedom in the face of the church and the state.

George Trevelyan, the English historian, has said that the real victory for religious freedom, and ultimately for the other kinds of freedom, was won by the left-wing sects rather than by the major Reformation bodies. Socinians, Anabaptists, Congregationalists, Universalists, Quakers and others participated in the long campaign. They demanded the separation of church and state, and denied that any power had the right to invade a man's conscience and coerce his religious beliefs. They stood for the idea of voluntarism . . . the free, personal assent of the unintimidated man to the way which he responsibly chose.

Lest this freedom become only anarchic and powerless individualism, our forefathers postulated that the basis for community was a covenant which gathered up the freely espoused convictions and loyalties of men into a voluntary discipline of religious living. The covenanted community of free men who seriously undertake religious responsibilities must be part of any continuing reformation worth talking about. In liberal religion, we have a splendid tradition of creative individualism which no one wishes to lose. But we still have more to learn about a covenanted and responsible church community. We have started too many programs and allowed them to die. We have established institutions and left them to starve. We have called devoted men to work in the common cause and then have almost forgotten them. We have professed concern for freedom and then practiced indifference. We have proclaimed the universals and then we have lost ourselves in parochialism. If we are concerned to share in the continuing reformation at this vital point, must we not face up to the covenanted responsibilities of the free community?

The Lay Principle should also be underscored as significant in the continuing reformation. By this I mean to point out that in the Protestant tradition, the layman received a new status and a new importance. It is seen clearly in the classic statement about "the priesthood of all believers." It was intended, in part, to undercut the power of clergy who, through the sacraments, had a kind of monopoly of salvation. But it also emphasized "the mutual ministry of the faithful" which implies that every man is a minister to his neighbor in a continuous process of fellowship. The Protestant clergy now has a special function, but fundamentally, the clergyman has the same rank with the other ministers who may never preach or conduct public worship. Luther says that all believing laymen "are worthy to appear before God, to pray for others, to teach each other mutually the things that are of God . . ." When the laymen acquired the right of selecting and dismissing their clergyman, their power and responsibility came to be of utmost importance. It led to both the representative and democratic procedures.

Such things as the education for the whole church, and the congregational singing of hymns contributed to new importance of the layman. The church was no longer merely the clerics. It was the people.

This is a crucial contribution which needs to be appreciated over and over again. Important as ordained ministers may be in liberal religion, they jeopardize the cause they serve if they set themselves apart in privilege, in power and in denominational politics. The concept of a representative ministry which has democratic relationships with the people seems to be the one that is congenial to our past and to our future. But it is equally important to come to grips with the basic fact that in a mutual ministry of the faithful, there rests upon the layman both power and opportunity to determine in no small measure the work and the destiny of the free church community.

The principle of protest, the principle of freedom, the lay principle; all are important if they are dynamically grasped as instruments of the continuing reformation. There is one more principle that cannot be ignored. We may call it the Inward principle or the Depth principle or the Faith principle. Martin Luther was moved by a profound personal religious experience. It took him beyond the laws and forms and mechanics and commercialism of much of the Roman Catholic practice of his day. A new creation took place within his being. He was reached and empowered with a transforming assurance that found him in depth. He felt he had had a direct encounter with God, and had by grace broken through into a new dimension of reality. Luther never succeeded in describing his faith experience adequately. Who could? He symbolized it, however, in himself, and he pointed to its power in men like Paul who also had been grasped and changed by the power of "the new creature."

There are many dangers and pitfalls associated with the Faith principle . . . emotionalism, shallowness, sentimentalism, spiritual selfishness, for instance. But there are grave dangers in ignoring or under-estimating the inward needs and depth dimensions of the human soul. To think of man as merely a "rational" creature is to overlook the importance of his feelings and all the irrational aspects of his being. But the depth pyschology of modern science has led us back to a more sensitive awareness of whole inner landscape and exposed the limitations of the view that man is primarily "a reasonable being." Honest glimpses into that spiritual interior have shown us that the goodness of man is a qualified, ambiguous goodness which needs truth and love and compassion for its fulfillment and the renewal of faith.

The shocking terrors and cruelties of the European totalitarianisms appearing in an "enlightened age" need not send us stampeding into the camp of the despairing neo-orthodox. But we are driven to reconsider the meaning of such words as "sin," "depravity," "regeneration," "forgiveness," and "redemption." This is not to take refuge in an old theology, but to use freedom to explore depths and mysteries. We may rediscover the meaning of faith "as cultural energy" (Meland) which gives strength to pursue our most cherished values when they are most threatened or even temporarily defeated, a shared, collective faith, gathering up a treasury of many experiences, renewable in worship and available in meditation and prayer which provide a spiritual community.

There is a liberal religion of yesterday, which served its era with courage and daring and zeal, but it had found *itself* subjected to "a continuing reformation." It has been exposed to new and undeniable demands. This is the time for "the reconstruction of liberal religion" and its emancipation from what is restrictive in its own history. Not long ago, a thoughtful young man said to me, "Modern liberalism seems to have everything necessary to do a great work. It has the background of freedom. It can appropriate the insights of science. It has educational concern. It is open to the richness of all the world faiths. It has lost its political and social naivete, but has respect for the democratic process. It is aesthetically sensitive. It seems eligible to win the modern man's heart and mind—if it could only become 'religious'—if it could only find passion and commitment." Passion and commitment,—energy and sacrifice,—enthusiasm and power: these can not be commanded or exhorted. They can only *flow* out of the depths from which they have been creatively released to find their way into work and meaning.

We are in the first surges of a new era for liberal religion. There is expectancy and vitality in the air. Confidence and courage are returning, chastened and made penitent by yesterday's failures and misjudgments.

A MAN CALLED JOSHUA

Continued from page 284.

when I am fearful of evil men and would revile and hurt them. I have not found self-fulfillment. There is much in me that I would hide from others. Yet when I behold the man, a man called Joshua—Jesus—somehow or another his example moves me to try to emulate him. That is his greatness for me—the example of his humanity. He was made of the stuff that I am made of—of flesh and fears and spirit and hopes and dreams. He was a child of God, a child of God as all men are. He spoke of our father—not his father—but our father.

And thus his presence on this earth has given me an example of the divine that works within men. I do not need the myths—I need the man, a man called Joshua, who has shown all men that they can be children of God.

It may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called bad people, but the appalling silence of the so-called good people. It may be that our generation will have to repent not only for the diabolical actions and vitriolic words of the children of darkness, but also for the crippling fears and tragic apathy of the children of light.

MARTIN LUTHER KING

The Battle That Calls Our Marshalled Ranks

Charles Clare Blauvelt

A sermon delivered by the Rev. Charles Clare Blauvelt at the ordination of James Parker Hawley. Dr. Blauvelt is minister of the Universalist Community Fellowship of Costa Mesa, California.

This hour rekindles for me cherished memories of a similar occasion when, longer ago than I care to contemplate, I, like this young man, was ordained a Universalist minister.

I did not then realize it, but my ministry began at the end of an era, or if you prefer the forward look, with the advent of a new age.

For example, only a few years before that time, World War I had shattered beyond repair the naïve confidence inherited by my generation from the previous one that man was in the hands of a happy fate which would irresistibly lift him to ever higher levels until he stood at last, star-crowned, on the summit of the centuries. Out of the towering problems, the staggering needs, and spiritual despair of that postwar period, however, came a new orthodoxy to replace this sentimentally optimistic faith in the inevitable "progress of mankind onward and upward forever" with a gospel affirming the inevitable sinfulness of man and the hopelessness of his condition.

Again, the Russian Revolution had already substituted communism for czarism, with consequences that have swept the earth and left no shore untouched, even unto the islands of the sea. Soon after my ordination, also, came that feverish and ignoble period of "prosperity" which plunged us finally into economic collapse, from which we emerged shaken and sobered to make some essential and far-reaching changes in the order our fathers had known. The League of Nations, from which the United States had remained aloof, failed to preserve peace, and war again took its frightful toll in a conflict brought to dreadful conclusion by a bomb dropped on Hiroshima that marked the coming of the Atomic Age. As for man-made satellites racing in their orbits around the earth or to the moon and the sun, these were just the wild dreams of certain science-fiction writers when I was ordained.

So far as religion was concerned, my ministry began during the bitter battle between the Modernists and Fundamentalists over such issues as the infallibility of the Bible, the validity of miracles, the Virgin Birth of Jesus, and his Second Coming—the former determined to harmonize and enrich religious thought with the truths of contemporary knowledge, Biblical scholarship, and modern science, while the Fundamentalists were equally resolved to uphold the claims of "the old-time religion," the echoes of which are still to be heard in the hue and cry raised by such staunch defenders of "the full gospel" as Dr. Billy Graham and others who share his theological viewpoint.

Surely, however, it is hardly news to this man we ordain here today that he will not find the crucial and decisive battle that calls our marshalled ranks as religious liberals now on the theological front, but where the common needs and universal good of humanity are at stake.

To recognize and establish the worth of every human being as a child of dust and Spirit; to bring nearer the day of "liberty and justice for all," of peace on earth and brotherhood unbounded, that each individual may achieve the widest latitude of freedom and develop to the utmost his possibilities—is not this the real battle line of liberal religion in our day, yes, of all religion? For on this front are involved those principles of ethics, morality, and religion that alone have the promise, the power, to elevate the life of man and ennoble all human relationships, the vision splendid of the Beloved Community served by Jesus of Nazareth and the truly great souls, high or lowly, of the past and present. And on this battlefront we face formidable foes—now no desperate hosts of orthodoxy armed with the popguns of proof texts from the Bible who take refuge behind the riddled and crumbling barricades of an outmoded theology.

For one thing, there is the vast, complex, mysterious

universe which modern science unveils to our gasping minds. Who can comprehend, for instance, a Milky Way that, though only a belt of sky, has 170 billion suns in its own right, and rotates once every 228 million years like an immense pin-wheel 480 quadrillion miles wide? Or, as Dr. Howard Shapley puts it in his book, *Of Stars and Men,* "We must get used to the fact that we move along with our star, the sun, in the outer part of a galaxy which is but one among billions of star-rich galaxies."

The cosmos—what is it all without man to give it meaning, significance and purpose as he probes its mysteries, discovers its laws, plumbs its depths? Look existence over and only here in this amazing creature—a self-conscious being with powers of intellect and reason, with capacities for faith, hope, love, for aspiration and sacrificial service—only in man and what he may yet become does the universe, so far as we can see, have any future, for his hands seem to hold the prophecy and the promise of tomorrow.

Millions of our fellowmen throughout the earth—black, brown, red, yellow, white—are rising up to claim their rights and assert their worth as human beings. Their worth as human beings—that has a strangely familiar sound for some of us. To be sure! It is a part of our Universalist Avowal of Faith: "the supreme worth of every human personality."

For this faith in man—in his essential dignity, his inherent divinity, his untold possibilities, his noble worth, his high destiny—this faith is the condemnation of any economic order which degrades man, though its factories flood our lives with things and its profits be reckoned in the tens of billions. It sounds the doom, also, of every State which sacrifices its citizens on the altars of nationalism, militarism, or colonialism.

This reverence for the holiness of humanity lays bare, too, the perfidy of those who prostitute the powers of government to further their own ends at the expense of those they profess to serve. It reveals racial exclusiveness and segregation in their true light as the evils they are, not because any Supreme Court has so ruled, but because of what these attitudes and practices do to human beings: men, women and children.

This high estimate of man also tears the mask from the face of war that all may see it as the villainy of villainies. And it forever stands in uncompromising judgment upon a church, of whatever name or sign, that tithes the mint and cummin of rubric and ritual but neglects the weightier matters of ethics, morality, and religion, heeds not the searching question with which Micah, the prophet of old, confronts the conscience: "What does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God?"

Is it asked upon what foundations so potent a faith stands? Upon no creeds that man has made—these can but affirm it; upon no sacred scriptures he has penned—these can but record it; upon no declaration of Church or State —these can but assert it; and upon no words of the wise and the good, age after age—these can but reveal it.

No, upon man himself are built the shining walls, the sun-lit towers, of the Temple of Faith in man's high worth. There, at the altar of the human and the Divine in every life, we hear amid the silent spaces of the heart, voices that speak of unfathomable mysteries: of origins that make man a brother to the beasts of the field and a son of the Living God; of lusts that kill and love that gives life; of low habits that blight and high desires that bless; of deeds that are man's shame and of what he can become that is his hope; of death that ends his song, of life that laughs at death to sing again.

And sometimes the hour comes when we know we are not alone within the sanctuary of the soul, when the highest in us holds fellowship with the Highest we know, and from such hours we go back into the world to behold anew, with unblinded eyes, the Divine in those whose lives touch ours: the greatness, the grandeur, the glory of the human spirit.

Let those who will, in faltering faith, paint man with only deep-dyed depravity upon his soul or see his goodness corroded with egocentricity and pride. They perceive not his splendid strength of spirit by which he conquers the darkness that engulfs him, the tear stained courage with which he cherishes his dreams of a new world when his old one crashes in ruins around him. They are blind to the revelations of man's nobility in the selfless sacrifice to which he can rise, nor do they mark his answering response to the summons of the best he has known, the highest he has hoped for.

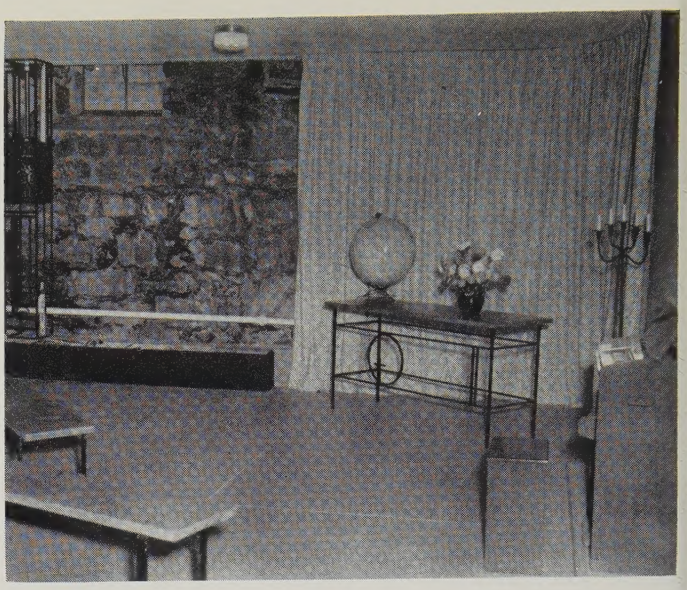
If others deny the kinship of the spirit between God and man, we who are religious liberals cannot, for this is the good news which we must proclaim to the world: we believe in man!

This, as I see it, is the battle that calls our marshalled ranks. The issue at stake is so clear that even he who runs may read. The lines are drawn: on one side those forces that deny the supreme value of human personality; on the other, the defenders, the advocates, of man's infinite worth. If there are those who think that liberal religion has outlived its usefulness because its theological battles have won significant victories, let us take our place on this new battle line and, from this conflict to establish the value of the human spirit, liberal religion will renew its strength even as our fathers and mothers in the same faith grew strong through their struggle, bitter and costly, to free the minds and hearts and souls of men from the deep darkness of that terrible theology current in their day.

To the company of those who serve through the Church Universal the day of humanity's fulfillment and triumph, we would ordain this young man—in our hearts the earnest prayer that he may keep undimmed the dream which has claimed his devotion, his faith in the divinity of man and the humanity of God renewed and sustained by the greatness of spirit unveiled in the lives of those with whom he shall be privileged to share the deep experiences of life, his joy his part in the creation of that fairer world which has claimed the sacrificial service of untold hosts of every tongue and clime down the centuries.

What's Happening in Danbury

Gaston M. Carrier



The Children's Chapel

The success or failure of a ministry is not lightly to be established by tangible criteria and so it is with more of wonder than of pride that to me the Danbury church has undergone what seems a miraculous transformation. Danbury, considered by most New York planning authorities to be within the orbit of Greater New York, is nonetheless able to maintain a very pleasing rural or provincial quality of its own in northern Fairfield County—one of the wealthiest and most beautiful counties in the United States.

When people think of Danbury they think of hats, and rightly so because for several generations, hats and the makers of hats, had dominated the community and here, in the foothills of the Berkshires, had preserved an insularity comparable to anything to be found in Vermont. But with the advent of the automobile began that long decline of the hatting industry which by the early forties had become so weak as no longer to be able to resist the encroachments of outside money and industry. Then began a period of unprecedented expansion and diversification which was superimposed upon a town whose ethos was more akin to nothern New England than to the coastal towns just a few miles away, such as Stamford or New Haven. And to this day, the struggle between the old and the new is openly visible to the observant eye; whether it be a question of building schools, of providing adequate public services or of having effective municipal government, the soul of Danbury senses that it can no longer face the Past and yet it is not wholly determined to face the Future.

The Danbury church naturally reflected the broad conditions prevailing in the area. Gathered in eighteen twenty-two, the congregation had been through many years of great efforts and of discouraging decline. In August of ninteen hundred and fifty-seven, being the sixth minister within a ten year period, I found a people who were disheartened and who questioned what the salient qualities of Universalism might well be in the twentieth century. A new heating system and the restoration of exterior walls could not allow anyone ever to forget the most discouraging condition of the whole interior of the church which was built in eighteen hundred and ninety-two on the so-called, "Toledo Plan." The church with a total enrollment of thirty-five met in the dining room and was rudimentary. The congregation had no strong, distinctive religious character. To the community it was just another struggling Protestant church, and looming large in its prestige was an annual turkey supper served to the public for something like sixty-five years.

Acceptance of my call presupposed three main areas of deep consensus: making the Danbury church a home of liberal religion; making this home physically attractive; and, providing the finest program of religious education within our power to do. Since that time we have spent well over thirty thousand dollars on improvements and we have largely implemented our objectives. So much so, that the church is often referred to as the cultural and spiritual center of Danbury, while the congregation is as vital and interesting as any to be found.

The whole point in relating the things to follow is that they are within the reach of every congregation. We renovated the interior of the church and parish house and thereby gave them a new warmth and cheerfulness. We restored the sanctuary to its intended simplicity and we rebuilt a fine old organ at considerable expense and inconvenience. We purchased broadcasting equipment and we managed to put our complete service on the air every fifth Sunday. We made use of a very large and dry basement to build a captivating church school which would have cost one hundred thousand dollars in terms of new construction outside.

More important than its nine rooms, its chapel and related facilities is the excellence of the program of instruction in our school. An instance of this excellence is that for the second year now our school has sponsored three choric dancing classes given by the celebrated Myra

Kinch each Thursday afternoon and widely supported by the community.

Whatever we have done of a newsworthy nature has been interpreted to the community by a public relations person who was a highly paid professional in "the City" before her marriage.

As soon as time and energy permitted, we began to place great emphasis on our program of adult education as well. From the first year we have sponsored a Great Books Discussion Group and we are now in the fourth year program. One year we ran a series of lectures on, *Contemporary Thought.* Lectures and group discussions were held on, *Zen Buddhism, Existentialism, American Negro Thought, Contemporary Russian Thought, Capital Punishment, the Population Explosion, and Humanism.* That same year, on the third Sunday morning of each month, we ran a series of addresses called *Looking at Civilization.* Qualified and sometimes eminent people spoke on, *Science and Civilization, Psychiatry and Civilization, Education and Civilization, Art and Civilization, Religion and Civilization, Medicine and Civilization,* and *Basic Needs and Civilization.* This Fall our adult education program is showing a major foreign film series on the second Sunday evening of each month. The Danbury Film Society is sponsored by the church and has, incidentally, turned out to be quite profitable. We had intended to sell two hundred subscriptions, but we found that we had to sell two hundred and fifty. Next year we plan to sell three hundred subscriptions. This Fall also, on the third Sunday evening of the month, we are offering a year long symposium on, *The American Family.* With the minister as moderator, we have a permanent panel composed of a psychiatrist, a public health nurse, a psychiatric social worker and a lawyer. Following presentation of the topic by an outside speaker, there is a panel discussion and finally an open discussion.

Rounding out our present adult education activity is a Universalist Unitarian Bookshelf operated from a custom built cupboard in the main social room of the church.

Two things deserve special recognition in this account of our transformation and growth. The first is our use of that most valuable of all front line statements, *Religion Can Make Sense,* by Clinton Lee Scott. We have given a copy to every prospective member and although we have lost count, the number used is well over a hundred. This book is what salespeople would call an excellent "closer", and we could use a great many more when it is back in print. The other note of interest is that in the Spring of 1959 we formed an idea committee called "the Planning Committee". This committee came forth with a program of lay readers, both men and women, who participate in our Sunday Services.

A year or so ago, an orthodox colleague said to me, "I admire you people. Most churches seem bent on trying to make themselves as comfortable as possible, but you people have a strong sense of public service." It seems to me that both ought to be possible. We can make ourselves comfortable with our very happy coffee hours every Sunday before service and we can also be the church which opens its doors to the Citizens for the Connecticut Constitution, a group of citizens who took the bus issue to the courts, or to the Mental Health Association, or to Planned Parenthood, or to an experimental troop of Girl Scouts.

In short, the Danbury story is this: we decided who we were, we told Danbury and all the towns around who we were, and we went out to find needs that we might serve. By so doing we found that our church school enrollment was multiplied by more than three times its original size and we found our membership and income greatly increased. But the most significant outcome was the realization that Danbury alone can not support a liberal church program, and that our future must be the future of a regional church, in our case serving a wide region from Brewster, New York on the West to Southbury, Conn., on the East, and from Kent, Conn., on the North to Redding, Georgetown and Ridgefield on the Southern perimeter.

Just as there is a host of things, big and little, that we have done in the name of good churchmanship and which can not be mentioned at this time, so in the same way, we retain certain areas of weakness or deficiency that we must keep in mind. Notable in this respect is our lack of church-wide and organized support for the Universalist Service Committee and a support of the Appeal which is improving, but which we want to strengthen greatly. The fact that we could do only so much at one time shall not, I trust, prevent us from carrying on with a high level of expectation and a strong desire to understand and to accept the obligations implicit in the faith we serve and love so well.

Choric Dancing Class

Jesus: Emmanuel

GORDON B. MCKEEMAN

The Rev. Gordon B. McKeeman is the minister of St. Paul's Universalist Church, Palmer, Massachusetts.

When the world was much younger, and things were new,
God seemed close to the earth;
They say he went "walking in the garden in the cool of the day."
But then, there wasn't much to come between God and his people—
No wars,
No depressions,
No unemployment,
No Communism,
No foreign languages,
No denominations
Just God and his people
(sounds very attractive)!

However, time passed.
And
things
got
much
more
complicated!

Oh my, yes!
There were different nations—
each one had an army.
There were different systems of government—
each one thought his own was the best.
There were different languages—
mostly a hindrance to communication.
There were even different gods
—every country had one (or more)
—and each thought his was the best
—meaning the most powerful,
the most helpful,
or the most terrifying.

And as the gods of these nations came closer
and
closer to their own little plots
of land;
GOD, who was bigger than all of them put together,
was pushed
further and
further away . . .
People went through the motions of religion,
they prayed to these idols,
sacrificed animals to them,
built magnificent temples for them.

But GOD,
the living GOD,
was more remote than ever.

And people had
wars,
battles,
skirmishes,
preparedness,
armaments,
troops;
also injustice,
the poor being the victims and made poorer,
the widow and orphan left defenseless against
human vultures.
Exploitation was a game, not a crime;
slavery was the rule, not the exception.
Love and mercy were for weaklings,
the unfit—not for men.

There were exceptions, of course,
people whose hearts bled at the misery of existence,
who knew better ways.

They were called prophets. Listen to them—
"Let justice flow down as rivers, and righteousness as a mighty stream."
"What doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God?"
"Beat your swords into plowshares and your spears into pruninghooks."
They were called prophets, but as a matter of fact,
there was little profit in it.
Mostly ridicule,
indifference,
anger,
punishment.
Poor wages!

And, worst of all, people went right on having
wars,
slavery,
oppression,
exploitation,
injustice,
misery;
and going through the motions of religion,
praying,
sacrificing animals,
fasting.

You would think the prophets might get a bit discouraged with their jobs.
Yet—whenever one laid down the cudgels,
another took them up.
But to no avail.

It seemed a new approach was needed;
obviously, if the people were not getting closer to the living God, then the living God would just have to get closer to people.
Then, one day, a man strode down the dusty roads of Palestine,
and the spirit of God moved in him.
Somehow you could tell,
It might have been his patience under trial,
Or the way, when he looked at you, you glowed with a love-warmth inside.
Or perhaps, the way he sifted out the important things from the chaff,
Or the way he took ordinary men
fishermen,
tax collectors,
and others of the same ilk
and made them extraordinary men
devoted,
dedicated,
powerful,
courageous.
No matter what told you—you could tell—the spirit of God was in this man
It was as though God himself walked once more "in the cool of the day."
Everywhere he touched life, it was transformed:
sinners repented of their sinful ways,
warriors cast aside their weapons,
masters freed their slaves,
extortioners made restitution,
love replaced hate,
mercy tempered justice,
And some began to see that religion was not just going through the motions;
it was the quality of a man's life.
For behold, here was a man who showed what life, impelled by God, could be.
He not only talked about love—he loved;
He not only talked about forgiveness—he forgave;
He not only preached good for evil—he gave good for evil.
But even he had enemies:
those who profited from war,
from slavery,
from exploitation;
and these did him to death!
Men have said he died an innocent man.
He was not innocent, really.
They feared a revolution, and that was what he wanted—
a revolution against war,
slavery,
hatred,
oppression,
sin.
a revolution inside the human heart.
They killed his body, but his spirit would not die.
Men, looking back, remembered the words of a prophet:
"Behold, a maiden shall conceive and bear a son and his name shall be called 'Emmanuel', that is, 'God with us.'"
And they said, "This must have been the man.
For truly, he showed us God—the living God,
the God living in him,
the God living in us."

So men began to celebrate his birth and they told stories about that wonderful day
which show us how they felt about
him and the way he touched their lives.
So humble he was, they said, he might have been born in a stable;
So wise he was, they said, that the wisest of men would pay him homage;
So close he brought God, they said, that angels might have heralded his birth;
So knowing he was, they said, of the ways of earth that a star would illumine his cradle.

Ever since, folks who needed to feel God close at hand and his presence moving their hearts, have celebrated this man's birth.

We haven't gotten it quite right, yet.
For still there is war,
slavery,
exploitation,
oppression,
hatred.

But we know that it doesn't have to be that way, always, so we shall not cast aside the dream.
Because he lived, we know that God dwells in human hearts,
that men live better by love,
find forgiveness in forgiving,
and peace in being peaceable.
We might have learned these things elsewhere, but he showed us the ways of the living God.

It is simple, really, to understand Jesus.
Here is how the Bible puts it:
"The Word was made flesh and dwelt among us, and we beheld his glory, full of grace and truth."
Or in another place, it says:
"They shall call his name Emmanuel, God with us."

For this great gift of light, our hearts are full of joy at Christmas.
But there is pain, too.
For, sometimes, we just go through the motions, and in our heart of hearts
we know that
this is not enough.
We need, fresh, daily, the knowledge
that the living God dwells in us.
This shall give us the faith
to live peace, and breathe good will.

A Universalist Workcamp in the Black Forest

NANCY MILLER

Nancy Miller, a member of the Unitarian-Universalist Church, Braintree, Massachusetts, writes of her experiences in A UNIVERSALIST WORKCAMP IN THE BLACK FOREST. *Miss Miller will be graduated in the spring from the University of Vermont with a degree in nursing.*

"Guten Morgen. Hast du gut geschlafen?" was one of the first phrases I heard and learned. These words, asked by a fifteen-year-old and followed by a formal handshake were the customary morning greetings of all the children with whom I lived. Each morning at least a half dozen of them would ask me this question, and it remains with me as indicative of the warmth and friendliness of the Germans with whom I camped for three weeks in the Black Forest.

In my role as camp counselor for the Universalist Service Committee, I was assigned to a tent of nine German girls, aged ten to seventeen. Needless to say, at the beginning, I was quite scared, feeling the responsibility of the situation and realizing my language inadequacies. I soon learned their names and I could, at least, get their attention even if I couldn't find the right words to transmit my message. Two of them had taken some English in school so I could usually talk to them and they would explain what I was trying to say to the rest of the group.

A day in the "Thomas Munzer" tent camp went something like the following: At 7:00 a.m., my girls woke up and talked or sang until I arose at 7:30 to music-to-get-up-by played over the loud-speaker system. At 8:30 breakfast was served and consisted of *marmeladen brot* (like a jelly sandwich) and coffee. Afterwards we put our tent in order, stuffing the straw back in our mattresses and straightening the blankets over them. Each girl then went off to a special interest group such as crafts, first aid, sports, or square dancing, giving me a few minutes of peace to do washing and letter writing. On the rainy mornings, which were numerous, we played German versions of Monopoly or card games. Dinner at 12:30 was usually potatoes, gravy and salad—simple but filling. Depending on the weather, a soccer match for the boys and a game called *volker-ball* for the girls (a variety of dodgeball) would often be scheduled. They never seemed to tire of playing either of these two games. During the middle of the afternoon, we had a snack similar to breakfast, although the bread was sometimes spread with wurst or lard instead of jelly. There was, more or less, a free period before supper when the children practiced skits, played games of their own choice or went for walks. This was the time that I usually had my German lesson with the boy in the tent next to mine, which was also an English lesson for him.

After a supper of vegetable soup, bread and tea, one *Dorf* would put on an evening program centered around a campfire and invite another *Dorf* to attend. (A *Dorf* is a village of six or seven tents.) Although I couldn't always understand the skits and jokes I usually had a very able translator at my side and always could join in on the songs.

About twice a week, we had a *Wandertag* which was an all-day hike covering anywhere from six to twenty miles. Usually the whole camp would evacuate, each group going in a different direction, depending on the ages of the children and the distance they planned to cover. Often we would hike to the nearest town, Triberg, where there was a beautiful waterfall and also a public pool for swimming. Rucksacks were filled with bread, wurst, butter, sardines, and fruit for our midday meal. I don't know who was more tired at the end of the day, the children or I, but I fear it was the latter.

At 10:00, when all the children were in bed and supposedly quiet, the counselors got together, this being the only time of the day when we were away from our little charges. Sometimes we just gathered for singing or to celebrate someone's engagement; other times we had quite serious discussions concerning politics and political theory. I could not actively participate in these because of my limited German vocabulary. Somehow, though, I felt that my interactions and daily contact with the children and workers of my age made more of an impression than any words that I could say.

Now, as I think back upon the summer, I am enough removed from it so that I can look at my experience as a whole and can see more clearly what it has meant to me. I recall moments of frustration when I couldn't make myself understood; of accomplishment when I think of all the friendships I have made; of despair when it rained

Continued on page 296.

THERE IS A CHRISTMAS!

Nearly everything in our world seems to contradict the Christmas—our bristling tension, our defensive maneuvering, our anxiety. But this celebration brings a haunting hint that the old story belongs to the human pilgrimage. There are meanings here of which we are only dimly aware.

There will be bright lights and mellow hearts; but we miss much when we merely sentimentalize the myth. We love its tenderness, its dream-like quality. "Sleep, Holy Babe," we sing. Don't grow up! We don't want you disturbing us with your compassion! Sleep, where we have you safe, or at least where we are safe!

Perhaps if we are to discover the meaning of Christmas we shall have to get back to some basic things which the world, with all its "know-how," overlooks. Perhaps what we fear is the compassionate love sleeping within ourselves; for love holds the promise of pain as well as of joy. "... there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief, and we hid, as it were, our own faces from him." In suffering we encounter the continual rebirth creative living requires. Whenever a new door opens in history, whenever men rise from their lethargy, men experience the new life as something they had been shutting out. They had turned from it. They had repudiated it. They had run away from it. But it had been there all the time.

If Christmas is only the memory of something in the past, it will not heal us or bring us life or light. But if it is something that happens despite all our struggling against it, it has something to do with what we are ourselves.

DISARMAMENT?

Amid all the frustrating discussion on disarmament, Prime Minister Nehru told a College News Conference on ABC: "We want something more than disarmament. We want ultimately a disarmament of the mind of hatred and suspicion and all that. And that is a much more difficult thing."

Indeed it is more difficult, but it gets at one real problem. Only a short-sighted opportunism will neglect the moral and spiritual dimensions of the task confronting us.

One of the most promising proposals for recovering that perspective has been offered by Dr. Israel Goldstein in a sermon preached at Congregation Bonai Jeshurun in New York. "What is needed in our time is the collective voice of prophecy," he said, "the voice of moral and ethical authority." He suggested the establishment of a World Academy for Peace to be composed of outstanding spiritual and moral leaders,—persons like Albert Schweitzer and Martin Buber, spokesmen from Africa and the Far East, and representatives of the religions of mankind. "They should be personalities known as citizens of the world, whose vision transcends national boundaries. It may be assumed that the findings of such a body would exercise considerable weight upon peoples, governments and the United Nations. A World Academy for Peace would arrest world public opinion."

Dr. Goldstein is speaking for the kind of spiritual unity which holds the key to all the unsolved problems of the world.

TOWARD COMMUNICATION

We hear so much about the "lack of communication" as being one of our major problems in churchmanship,—I would like to share with my fellow-Universalists some good news about the new attack on this problem recently launched by the Massachusetts Universalist Convention.

I was privileged to attend the first in a series of dinner meetings sponsored by the Executive Committee of the Massachusetts Convention, held at the Wayside Inn on October 5. At this meeting were representatives from many of the local churches in the area, guests of the Convention, who had a real opportunity to get first-hand information from the Convention staff and committee chairmen as to what their convention was trying to do to improve services to the local church, and thereby, to strengthen the work of the denomination.

Staff and committee reports were brief and to the point; every phase of the Convention work was outlined. Then there was opportunity for questions and comments.

This was a wonderful means of bringing to the people of local churches, through their representatives, a fuller awareness of what a state convention is *for,* and how it seeks to be at all times an instrument wherewith *all* the people can work together to improve and strengthen the witness of our liberal faith!

The Executive Committee of the Massachusetts Universalist Convention is to be congratulated on the imagination and initiative they are displaying, in a real effort to make our denominational enterprise become more effective at the state level.

CARLETON M. FISHER
President, U.C.A.

Wausau, Wisconsin

Let's Get Acquainted!

Universalists and Unitarians will consolidate their headquarters organizations next May into a new Unitarian Universalist Association. From then on, all of us will be working even more closely together.

Many Universalists, however, live in communities where there are no Unitarian societies and know little of the ideas or activities of Unitarians. **The Unitarian Register** feels sure you'd like a chance to become better acquainted.

And what better way than through **The Unitarian Register** itself? This 32-page monthly magazine (10 issues a year) is the official publication of the American Unitarian Association.

It contains:

- Lively Feature Articles
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UNIFIED APPEAL

A new pamphlet outlining the importance of the Unified Appeal will be made available to every Universalist within the next few days, it has been announced by Humphrey Barker, UUA director.

This attractive, printed piece has been designed to answer the many questions about the Unified Appeal — what the funds are used for, and how the forthcoming consolidation with the Unitarians affects the campaign in behalf of the denomination.

"We have had several instances in which people expressed the belief that the consolidation with the Unitarians somehow changed the needs of this year's Unified Appeal," Mr. Barker said. "This is not true. The Unified Appeal still needs funds to meet the demands of religious education for Universalist children, to help with the service program, administration, church extension, publicity and publications, Liberal Religious Youth, and to make a start toward increasing the present inadequate pension plan."

Mr. Barker said the new Unified Appeal leaflet was designed to reawaken Universalists to the UUA's meaning and importance.

"This year, Universalists have a double responsibility," he said. "They must meet the goal of $100,000 which can be done only if everyone contributes his or her Fair Share; and, on the eve of the consolidation, we must demonstrate our unity and our dedication to liberal religion."

Checks for the Universalist Unified Appeal may be sent to 16 Beacon Street, Boston, 8, Massachusetts.

UNIVERSALIST WORKCAMP *continued from page 294.*

for three or four days and I thought my shoes and socks would never dry; of happiness when one of my girls took my hand as we hiked along a winding country road.

All the Americans in our Universalist Service unit (there were five of us) were treated the same way as the other German counselors, we had no special privileges nor did we want any. We ate the same food, slept in the tents on the same type of mattresses and performed the same duties such as washing cooking pots and containers on our KP day. And, in turn, the Germans became acquainted with us as average Americans, not the GI or the businessman or the tourist. Rather, they discovered us as people about whom they will tell others—people who laugh, cry sometimes, get mad, run out of money; who like singing and sports and talking. We were representing the United States although not in the manner that one usually thinks of in terms of foreign affairs. We did not come as defense experts, or diplomats, or with a monetary aid program.

In our small way we *did* make an impression. I have only to look at the stack of letters with German postmarks on my desk to remind me of this.

"Wayang Doll" Joyce Kohl, Age 10½ years.

Eight years ago, the religious education director of the First Unitarian Church in Berkeley, California, Mrs. Harold Weaver, heard of a children's program in international living at the Fellowship Church in San Francisco. She went to observe and was enthused. Here was a unique way of effectively developing in our young children an understanding of people in other parts of the world and personally relating them by pretending to be one of them, wearing their type of clothes, eating their foods, learning their songs and dances. Other parents were willing to try a similar program. So the next year, the First Children's Summer Workshop in International Living was held. India was chosen. Its success led to a vacation in France, a cherry blossom holiday to Japan, an excursion to Denmark, a caravan to Iran, a trip to Peru and an exploration of Indonesia.

Our goals were to discover and appreciate the ways of other people through acquaintance with skills, language, handcrafts, art, music, dance and worship; to understand ourselves through our relationships with others; to have parents and children learn and work together in a culturally enriching experience; to create a unique opportunity for a sustained, continuous experience in religious education; and to make a lasting contribution to world understanding on a basic level.

How did we begin? First the formation of a planning committee early in the year to choose a country, appoint a director, and divide responsibilities. A country was chosen because of its unfamiliarity, its colorful history and well-developed and defined culture. Availability of resources through films, books, families or students in the area to draw upon, a consulate nearby, and a non-hostile government were other points considered. Monthly meetings were held to decide upon dates, prepare the budget, organize registration, develop research and program, and recruit teachers. Study group meetings were planned to hear reports or listen to visitors tell of their experiences and to see their slides and souvenirs. Refreshments were served, the food typical of the country, of course! As time passed, enough information was absorbed and we began to think in terms of how to transmit all the information to the children; craft projects, discussions, plays, recipes, songs.

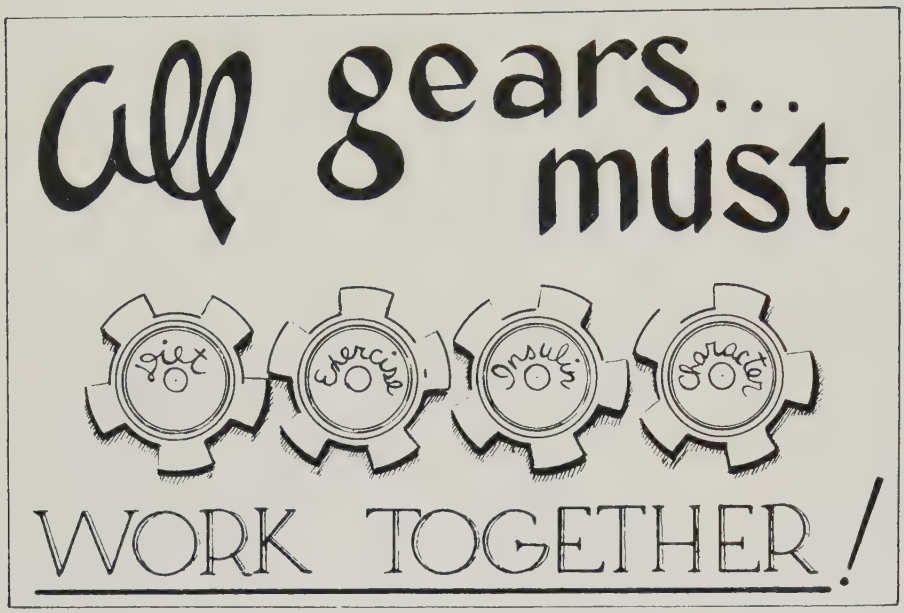
The most important phase was the registration. A successful registration was one of the main goals—successful not in terms only of numbers, but in terms of interpreting to the parents that our program was a volunteer, cooperative project and that the help of each parent was necessary in some way. We needed group leaders, assistants, specialists, baby sitters, people to run errands, telephone and type. Parents interested in music volunteered to be music specialists. This meant that they made a special study of music, doing research, learning songs, and then came twice a week to help with music. Similarly, dance specialists learned the dances and came to help with dancing; food specialists tried out recipes and ran cooking classes. Craft specialists helped leaders plan a craft project and assisted them part-time. Thus a program was developed centered around a group leader who came daily and who was provided with assistance through specialists who could only help part-time.

The Workshop operated four days a week from 10 to 2. The morning began with a general assembly with the singing of songs in the native language, viewing films, learning common expressions and how to count, hearing guests demonstrating the national costumes or a dance. Then the children went to classes arranged according to ages for an activity period. At noon a walk to the nearby University campus provided a break and a pleasant time to eat their picnic lunches. They returned for rest and stories or other activities before dismissal.

At the end of the three weeks, the children planned a festival and invited all the parents and members of the community to see what was accomplished. Such excitement as we rehearsed our plays, practiced our songs and dances! Craft projects were displayed and many were put up for sale. Proceeds of the bazaar were earmarked for a gift or service project to the country we had studied . . . a plow through *Care* for India, a donation to a tuberculosis project in Greenland, or a hospital in Peru and magazines for Indonesia.

Mrs. William Otani

Recommended for reading: Kenworthy, Leonard, *Teaching Children to Understand the World*, $3.90. UN *Hi Neighbor* provides material for many Workshops.



"Good dyet is a perfect way of curing:

And worthy much regard and health assuring;

A king that cannot rule him by his dyet,

Will hardly rule his realm in peace and quiet."

"Insulin neither cures nor prevents diabetes. It is but one part of the threefold treatment."

"Exercise is as important in diabetic management as it is in the daily routine of a child's life and should be timed for the patient."

"To follow this regime requires a firmness of character that many people, especially children, do not possess."

Cathy McQuaid, Arts and Crafts counselor at the Clara Barton Camp during the season, 1960, is a student at the Massachusetts College of Art. Cathy has made some real contributions to ways of understanding diabetes—one is through the pen and ink drawing which prefaces this article.

Another is through the creation of a book, designed for the diabetic child—a book entirely hand done. The illustrations are in several colors, the story is hand lettered in india ink on special art board. The whole has been approved by Dr. Priscilla White, an authority on childhood diabetes and medical director for the Clara Barton Camp.

Cathy has named the book, "The 3 Wheels"—representing diet, insulin, and exercise, the essential factors in control of diabetes. The inside cover illustration is a child riding a three-wheeled bicycle. Writes Cathy:

"Just as Diet, Exercise and Insulin are so essential for your child, Self Confidence, Understanding, and Diabetic Education also go hand in hand. All of us have ridden a three-wheeled bicycle. It takes a little time to learn how to push the pedals and give yourself a ride, but after learning you have full control and can ride everywhere."

"In your life those three wheels are most important. They can take you either forward or backward whichever way you wish to pedal. Diet, exercise and insulin—you are in charge of them all. In order for the bicycle to move, all three wheels must work together. If one is broken you can't ride very far."

Each year, The Association of Universalist Women prepares an exhibit for the Boston Diabetes Health Fair. Universalist women know that in the diabetes camps they are providing the most normal childhood environment possible combined with meticulous control of essential diet, medical attention, and well timed exercise. They also believe that perhaps their most challenging, and certainly rewarding, opportunities are to be discovered in helping diabetic children to develop the "character" which will enable them to live harmoniously with themselves and others long after camping days are over. "Here is a contribution to the advance in treatment of diabetes that has a direct relationship with Religion rather than Science for, without depreciating the possible achievements of the latter, one cannot foresee the day when character will be produced in a test tube or injected with a needle."

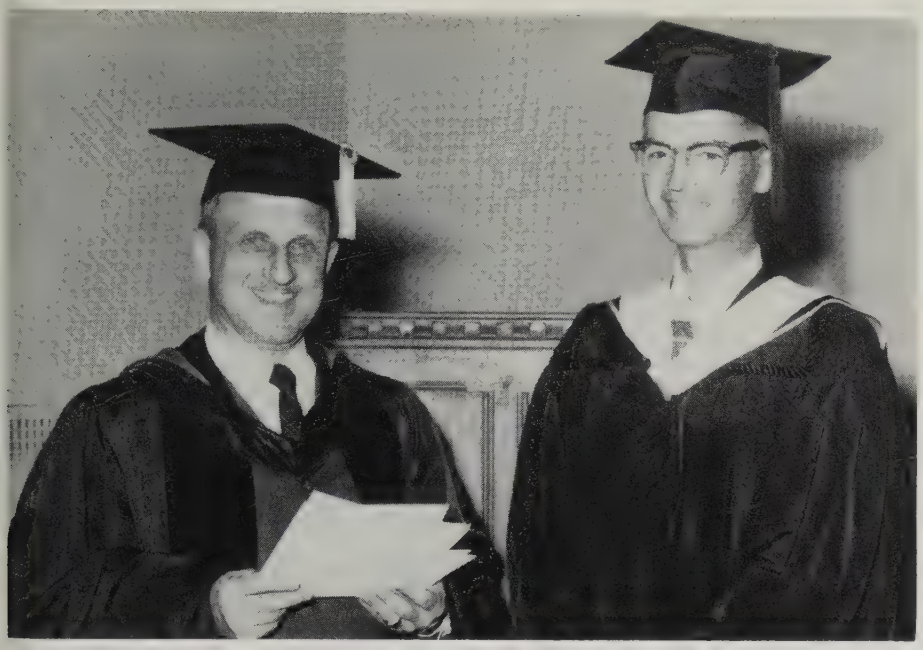
In working out our theme for the Diabetes Fair exhibit this fall, we have asked Cathy to change her "three wheels" to "four gears" working together, adding the fourth gear of character which guides and controls the whole system. In Cathy's bicycle illustration, the child represented character "in charge of them all." In our abstract design, the extra gear must represent the internal human element of control.

What is the primary message of the exhibit? It is this — The Association of Universalist Women, through its camps which are "islands of safety" for diabetic children's difficult years,is geared to provide the best possible learning and operating conditions for the *working together* of the four gears of well-controlled diabetes—diet, insulin, exercise, and character.

E. P. G.

News

of Churches and Church People



Left to right: Dr. Max A. Kapp, Dean of the Theological School at St. Lawrence University, Canton, N. Y., and Pres. Josiah Bartlett of the Starr King School for the Ministry, Berkeley, Calif.

Dr. Max Adolph Kapp was installed as dean of the Theological School of St. Lawrence University October 13, Canton, New York in Gunnison Memorial Chapel.

In the act of installation Dr. Ellsworth C. Reamon, president of the school's board of trustees and minister of the Universalist Church in Syracuse, represented the board and placed a stole around Dr. Kapp's shoulders. Dr. Eugene G. Bewkes, president of the University, read from the scroll the following:

"As president of St. Lawrence and mindful of the action of the board of trustees of the Theological School in electing you to the office of dean of the school, I accord to you the recognition of the university, confident that your loyalty and service to the Theological School and its purpose will strengthen and enrich the life of the larger community of learning whose concerns we cherish with common devotion. As a symbol of this recognition, I present you with this scroll whereon these words are inscribed."

The Rev. Max Coots, minister of the First Universalist Church in Canton and member of the board of trustees of the New York State Convention of Universalists, ecclesiastical sponsor of the school, represented the board and conveyed a message of recognition and pledge of support from the head of the denomination, Dr. Philip Randall Giles, General Superintendent of The Universalist Church of America.

Wilfred W. Ward, president of the Fisher Society represented the student body, and pledged the students' "loyalty and co-operation in the common endeavor to train an enlightened and consecrated ministry for service in the church."

The Rev. Josiah R. Bartlett, president of the Starr King School for the Ministry in Berkeley, California, delivered the address. Speaking under the title, "Our Common Faith", President Bartlett outlined some of the responsibilities of those engaged in the task of educating ministers for liberal churches. As a member of the board of directors of the American Unitarian Association he brought official greetings from the board.

Others participating in the service were Dr. Morton S. Enslin, who gave the invocation, Professor David B. Parke who read the scripture selection, and Dr. Angus H. MacLean, Dean Emeritus, now of Cleveland, Ohio, who gave the dedicatory prayer. Dr. Alfred P. Stiernotte was the marshal.

CONSOLIDATION STUDY COMMITTEES PLAN TO ISSUE RECOMMENDATIONS BY MARCH 1

Reports and recommendations of the various study committees on consolidation of the American Unitarian Association and The Universalist Church of America are expected to be available to churches and fellowships about March 1.

The Rev. Raymond C. Hopkins, chairman of the Co-ordinating Committee on Consolidation, said that such timing would permit about two months for study prior to the organization meetings of the General Assembly of the new Unitarian Universalist Association, May 11 through May 16, in Boston.

Tentatively planned is publication of study and discussion materials to facilitate consideration at parish level of the reports of the five interim committees on consolidation dealing with nominations, mode of organization, fund raising, regions, and the ministry, Mr. Hopkins reported.

The churches and fellowships will have an opportunity to express their approval or disapproval, or suggest changes, in the committee reports and recommendations at the organization meeting in May. Mr. Hopkins stressed, however, that the General Assembly's recommendations, based on those of the committees, will be made to the Board of Trustees of the new Association and will serve as a basis for the board's reorganization of the *UUA* and negotiation

with Negroes, conventions and others.

Mr. Hopkins said that all five of the study committees have been active throughout the summer and fall, and that some of them may be expected to issue preliminary reports, probably in January. A composite report on nominations is to be issued on or before January 25 to churches and fellowships.

Committees reported the following progress:

Committee 1 (Nominations) — This committee has established and is effecting a timetable for nominating procedure. By September 1, it had mailed letters inviting suggestions for officers, trustees, and committee nominations; October 15 was the deadline for the return of the suggestion forms. The first joint meeting of the AUA and UCA Nominating Committees was held October 24. The AUA Board of Directors and the UCA Board of Trustees are scheduled to meet January 11 to consider nominations for officers of the new association. The decisive joint meeting of the AUA and UCA Nominating Committees is scheduled no later than January 20.

Committee 2 (Mode of Organization) — This committee, in mid-October, hoped to have a preliminary report ready for the churches and fellowships by January 1. The committee has been highly active in conducting interviews and inviting suggestions. It held its fifth meeting October 28 and 29.

Committee 3 (Fund Raising) — The fifth meeting of this committee was scheduled November 3. Its report will be available about March 1.

Committee 4 (Regions) — This committee held its third full meeting October 28 and 29, but it also had begun a series of "listening post" meetings in various parts of the country. "Main meetings" were scheduled October 26 in Chicago, Illinois; October 27 in Boston; November 16 in San Francisco, Calif.; and November 17 in Washington, D. C. "Supplementary meetings" were comtemplated in such centers as Atlanta, Georgia; Concord, N.H.; Cincinnati, Ohio; Dallas, Texas; Denver, Colo.; Los Angeles, Calif.; New York and Rochester, N.Y.; and Seattle, Washington.

Committee 5 (Ministry) — This committee held its third meeting October 17 through 19.

PERSONALS

Mrs. Rebecca M. Ulrich, widow of Dr. Gustav H. Ulrich, has been appointed director of Religious Education for the Unitarian-Universalist Church School of Nashua, New Hampshire.

The Rev. James W. McKnight has been appointed State Superintendent by the Board of Trustees of the California Universalist Convention.

The Rev. Jack Mendelsohn, Jr., minister of the Arlington Street Church, Boston, Mass., has been named chairman of the Publications Committee of the American Unitarian Association.

INSTALLATION

Kenneth K. Marshall was installed as minister of the Outlaw's Bridge-Kinston-Woodington circuit of Universalist churches in North Carolina on Sunday, September 25.

The Rev. Donald W. Lawson, chaplain of the Caswell School in Kinston, Universalist minister, presided and opened the service with an Invocation. Rabbi Jerome G. Tolochko of Temple Israel in Kinston read the Scripture.

The Charge to the Minister was given by Dr. Donald B. F. Hoyt, minister of the Red Hill and Clinton Universalist churches; and the Charge to the Congregation was given by Dr. Sidney L. Freeman, minister of the Charlotte Unitarian church. The Responsive Reading was read by Mrs. Betty Skeels of the Rocky Mount Universalist church.

Mrs. Margaret Sutton, chairman of the joint pulpit committee, led in the Act of Installation. Commander Prescott B. Wintersteen, chaplain at the Camp Lejeune marine base, an Unitarian minister, led in the Installation Prayer. A solo was sung by the Rev. R. Bruce Pate, minister of the St. Mark's Methodist Church of Kinston.

Greetings were brought as follows: from the community, the Honorable Guy Elliott, mayor of Kinston; from the Lenoir County Ministerial Association, the Rev. Douglas A. Bell, minister of the Gordon Street Christian Church of Kinston; from the Universalist Convention of North Carolina, Horace Ward, President; and from the Carolinas Unitarian Conference, Dale Blosser, Chairman.

Mr. Marshall responded with a declaration of his concept of a liberal church and its particular role in Southern society today.

The Benediction was pronounced by the Rev. Kenneth K. Marshall.

CENTRAL FELLOWSHIP COMMITTEE

October 26, 1960:

Approved the action of the New York State Fellowship Committee in granting Reciprocal Fellowship to Alfred Stiernotte;

Approved the action of the Maine Fellowship Committee in granting Reciprocal Fellowship to William Flynn;

Approved the action of the Massachusetts Fellowship Committee in renewing the Letter of License with Right to Administer the Christian Ordinances to Peter Knost;

Accepted the transfer of John Mac Martin, Wolfboro, N.H., from the Midwest Fellowship Committee;

Voted to approve the ordination of Mr. William E. Robinson, III. of Denver, Colorado.

Fenwick L. Leavitt, Jr.,
Chairman

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In the beginning was the Word;
Athwart the Chaos, night:
It gleamed with quick creative power
And there was life and light.

Thy Word, O God, is living yet
Amid earth's restless strife,
New Harmony creating still
And ever higher life.

O Word that broke the stillness first,
Sound on, and never cease
Till all earth's darkness be made light,
And all her discord peace.

—H. W. Longfellow

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Obituary

RUTH M. CARTWRIGHT

Ruth M. Cartwright, wife of Postmaster Louis B. Cartwright, former Rochester, N.Y., city manager, died September 30, 1960.

Mrs. Cartwright's interest was in the First Universalist Church of Rochester. She served at various times as a member of the Board of Trustees, and was president of the Association of Universalist Women (Rochester Chapter).

From 1943 to 1949, Mrs. Cartwright served as a member of the National Board of the Association of Universalist Women.

In recognition of her service with International Church Extension, she was given the honor of life membership in the organization at the 1953 Assembly of The Universalist Church of America. She was vice president of the New York State Universalist Women's Association from 1952 to 1953.

Mrs. Cartwright sponsored and provided a home for a Universalist girl from Japan, Aiko Onishi, for six years. During this time Aiko was graduated from the Eastman School of Music and received the Artis diploma in piano. She returned to Tokyo in 1956 and is today teaching and playing in concerts and on radio.

Another of Mrs. Cartwright's interests was the Clara Barton Camp for diabetic children maintained by the Association of Universalist Women at the birthplace of Clara Barton in Oxford, Mass.The women of the Rochester church are presenting an Estey organ to the camp in her memory.

Mrs. Cartwright, the former Ruth M.Pierce, was born in Canandaigua. She is survived by her husband; two daughters, Eleanor L. Cartwright and Mrs. George E. (Martha) Croop, three sisters, Mrs. Earl F. Case of Rochester, Mrs. George Conyne of Canandaigua, Mrs. William Davis of Geneva; one brother, Irmin L. Pierce of Canandaigua; and three grandchildren.

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300 South Los Robles Avenue
Dr. Harmon M. Gehr

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Bridgeport—11 A.M.
(Stratford Section)
96 Chapel Street
Rev. Albert F. Ciarcia
Stamford—10:45 A.M.
Forest & Prospect Streets
Rev. John A. Farmakis
West Hartford—9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

MAINE
Bangor—10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill
Brunswick—11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson
Caribou—10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell
Portland—11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney
Portland—11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson
Rockland—11 A.M.
Union Street
William J. Robbins, Ph. D.

MARYLAND
Silver Spring—10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

MASSACHUSETTS
Attleboro—9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel
Arlington—10:45 A.M.
735 Massachusetts Avenue
Lynn—10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt
Malden—10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost
Medford—11 A.M.
29 Forest Street
Rev. Eugene S. Adams
Melrose—9:30 and 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler
North Adams—11 A.M.
Summer Street at Post Office Square
Rev. Herbert G. Weeks
Salem—10:45 A.M.
Rust Street
Dr. Arthur W. Webster
Waltham—11 A.M.
Church and School Streets
Rev. John Cummins

MICHIGAN
Farmington—11:00 A.M.
Church School—10 A.M. - 12 M.
Discussion Group and Music Listening — 10 A.M.
Rev. Walter E. Kellison

MINNESOTA
Minneapolis—9:30 A.M. and 11:00 A.M.
5000 Girard Avenue South
Dr. Carl H. Olson

NEW HAMPSHIRE
Dover—11 A.M.
Church School—11 A.M.
531 Central Avenue
Rev. Eric A. Ayer

NEW JERSEY
East Orange—Glen Ridge—11 A.M.
Ridgewood Avenue and Glen Park Road

NEW YORK
Floral Park—11 A.M.
1 Magnolia Avenue
Rev. Kenneth Jackson Smith
Herkimer—10:30 A.M.
Church School—9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell
Rochester—11:00 A.M.
150 South Clinton Avenue
Church School—10:40 A.M.
Nursery during Church Service
Watertown—10:30 A.M.
514 Washington Street
Church School—9:30 A.M.
Primary-Kindergarten—10:30 A.M.
Dr. John E. Wood

NORTH CAROLINA
Clinton—11 A.M.
First and Third Sundays
204 Beaman Street
Dr. Donald B. F. Hoyt
Rocky Mount—11 A.M.
Corner Marigold and S. Raleigh Streets
Rev. Milton E. Muder

OHIO
Akron—10:45 A.M.
East Mill Street at Broadway
Rev. Carl J. Westman
Cincinnati—11 A.M.
2529 Essex Place
Rev. Albert Q. Perry
North Olmsted—11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer
Springfield—10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

PENNSYLVANIA
Philadelphia—11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

RHODE ISLAND
Cumberland—10 A.M.
Church School—10 A.M.
Diamond and Angell Roads
Rev. Arthur G. Seabury
Providence—10:30 A.M.
Church School—10:30 A.M.
First Universalist Church
250 Washington Street
Rev. Jan V. Knost
Woonsocket—10:30 A.M.
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TWO HOUR PROGRAM

Members and friends of the Universalist Church of Farmington Michigan, go to church for two hours each Sunday.

All church school classes from nursery through junior high are in session from 10 to 12 noon. The adults start their morning either listening to fine musical recordings with informative comment in the church sanctuary, or joining in a lively discussion in the church's Adams Hall. At 10:45 a.m., all the adults get together for a quick cup of coffee and the morning service begins at 11:00 a.m.

In the church school, the teachers and children appreciate the time to develop their projects more fully, as well as the chance to become better acquainted. There is time for play and handwork for the younger children; for the older ones, a better opportunity to consider present cultural and ethical heritages. Comments the minister, the Rev. Walter E. Kellison, "From the point of view of the ethical demands of living, two hours each week seems a small amount of time when pupils and teachers can explore together the many trails leading to the good life."

Adults who attended the discussion regularly last year had well-varied questions to consider. They started with a study of religion from the earliest times through modern liberalism, then turned some attention to Julian Huxley's book, *Religion Without Revelation.*

The music listening group is led by Donald Davidson, an avid student of music, whose commentary adds understanding to the enjoyment of the records. Mr. Davidson volunteered his time to build a complete hi-fi system for the church, so listeners on occasion hear stereophonic sound. The speakers also can be separated to provide music in other areas of the building.

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MASSACHUSETTS FELLOWSHIP COMMITTEE

On December 21, at 2:30 p.m., at 125 Mount Vernon Street, Boston, the committee will examine Robert Gussner on an application for license as an ordained Congregational minister.

ALBERT F. ZIEGLER, *Secretary*

OHIO FELLOWSHIP COMMITTEE

The Ohio Fellowship Committee has granted a Letter of License for an Ordained Clergyman to C. David Welty of the Friend's Church.

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